

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gotha.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

A distinctly noteworthy book has just reached us—'A Blank Page,' by 'Pilgrim,' published by Geo. Redway. We suppose there must be *motif*-stories, just as there must be bazaars, for the sake of people who, in the one case, will not read deliberate statements and arguments, as in the other case they will not give in any other way. That being understood, we have only praise for this lively book—lively, and yet with a heart of deep seriousness in it. It is evident that the writer is a keen and accomplished woman, who has found her way to many social circles and to scenes well worth taking note of; and the reader of it will not need to be told that she has a ready wit and a ready pen. Her hits at the Psychical Research Society and the Pioneer Club are splendid.

The story turns upon Spiritualism, which is finely set forth and advocated all through; indeed, one might almost say that it is about the best missionary work we have seen. Fifty would read it who would not look at Stainton Moses' 'Spirit Teachings,' or a work by Dr. Alfred Russel Wallace.

The book is published at 5s., and is presented in a high-class and attractive style.

In one of Dr. Gryzanowsky's remarkable letters in 'The Life of Anna Kingsford,' he says of the mere wonder-workers in connection with occult things, whom he calls 'jugglers,' that they are 'only the thieves of the Mystery, the burglars of the Sanctuary.' Like so many of these strong sayings, this is true and not true. It all depends on the spirit, the motive, the end sought. The most elementary bit of wonder-working, as table-moving or rapping or planchette-using, may be made to minister to true spiritual unfolding, just as the humblest maid-servant may be employed to take the hand of the king's child and lead it to the temple or the school.

Dr. Gryzanowsky instances certain reputed 'miracles' in the Roman Catholic Church, just as he might instance certain crude experiments in Spiritualist circles, ending in themselves and in mere ignorant wonder; and, truly, these are to be condemned, or little valued, as turning aside from spirituality instead of leading to it.

In another of these letters we have the following extremely keen reckoning up of Madame Blavatsky; and any one who has read between the lines of Colonel Olcott's 'Old Diary Leaves' will feel the truth of it:—

I have had Russian friends in my youth, and I have known some most imposing specimens of Russian womankind, but I never knew how much of what I admired in these women was due to genuine genius and depth, and how much to mere 'esprit' and imitativeness and mercurialness, which is sheer want of selfhood or typical *slava*. Far be it from me to decry or even to doubt the extraordinary qualities of Madame Blavatsky. Nor is it her epistolary correspondence with the Tibetan Mahatmas, regardless of spatial distance, which puzzles me, such things fitting perfectly into my metaphysics. But her remarks on 'Zanoni,' on 'Vril,' and on the 'Coming Race' induce me to believe that she is not a mould, but only wax craving

for a mould, and that her receptivity or impressibility is greater than her spontaneity or selfhood. That would not disqualify her for certain forms of mediumship. On the contrary. In fact, if 'Isis' could be unveiled (which I humbly deny), and if it were lawful or becoming for human hands to draw the veil, such a woman's hand might do the deed. But only her hand, not her mind.

This curiously bears out Dr. Anna Kingsford's incisive criticism that Madame Blavatsky was 'an occultist, not a mystic.'

'The Echo' has many virtues but it has at least one fault—it nags. Once let it 'take against' anything, and it never tires of that form of attack, and, to tell the truth, it can then be just a little small in its treatment of its victim. Just now it is nagging at Spiritualism. Here is its latest:—

Two leading Spiritualists, who were lecturing in India, both declared that they could transmit their thoughts to each other. Yet, on one occasion, when they happened to be in towns situated five hundred miles or more apart, the one sent a telegram to the other which cost a hundred and three rupees. After this, faith stood at a severe discount for some months.

Even if the story is true, what of it? No one says that thought-transference is as certain in its operation as telegraphy, so why should not a believer in the one use the other? 'The Echo' really ought to be above such inanities.

We regularly receive 'The Agnostic Journal' from its publisher, and we regularly look through it. Occasionally we find a well-deserved lash at some bigoted folly or crass stupidity, but, as a rule, we are sorry for 'Saladin,' who is capable of far higher work. The one defect of the paper is that it mistakes the follies and the stupidities of certain religionists for Religion itself, and that it is exaggerated and one-sided even in that. Here, for instance, in the number for September 19th, is its first Article on Religion, the first three paragraphs of which occupy a column. The following are the opening sentences of these paragraphs:—

Religion enslaves the intellect, and leads captive the reason and conscience, and thus makes the man a grovelling worshipper of an imaginary personal deity.

Religion, when put to the test, fails utterly, and all our prayers amount to so much waste energy.

Religion consists of worship, prayer, praise, thanksgiving, sacrifice, and, above all, faith.

Need we point out the unfairness or the exaggeration in these sentences? They are, in fact, as absurd as anything orthodox which ever receives the 'Agnostic Journal's' lash. The first four words are simply monstrous—'Religion enslaves the intellect'; the following words 'and leads captive the reason and conscience' we may admit. But the world would have fared very badly if Religion had not captured and put to such splendid uses as much of the sense and the conscience of the world as it has succeeded in winning from 'the world, the flesh, and the devil.'

The third sentence is almost grossly unfair. Ninety-nine out of every hundred teachers of Religion push home the vital truth, that Religion is life, life in service, and

not only 'worship, prayer, praise, thanksgiving, sacrifice, and faith.' These palpable misrepresentations only injure those who are responsible for them.

'The American Catholic Quarterly Review' has taken the trouble to construct a summary of the Articles of Belief of the scientific agnostics. The writer's references are a little curious:—

1. Matter is the origin of all that exists, without the intrusion of any creative agency; all natural and mental forces are inherent in it. Nature, the all-engendering and all-devouring, is its own beginning and end, birth and death. (Büchner, 'Kraft und Stoff,' pp. 32 and 88.)

2. At first there existed only a cosmic gas; then a fiery cloud; next a molten spheroid, in which not alone the more ignoble forms of life . . . but the human mind itself . . . all our philosophy, all our poetry and all our art . . . all are supposed to have been latent and potential. (Tyndall, 'Scientific Use of the Imagination.')

3. Thereupon followed a long cooling process. The vapours were condensed; the crust of the earth, its seas, lakes and rivers and life itself were formed. The difference between a living and a non-living body is a difference of degree, not of kind. (Fiske, 'Cosmic Philosophy,' p. 422.) All natural bodies with which we are acquainted are equally living. (Haeckel, 'Natürl. Schöpfungsgesch.' By Dr. Ernst, 6 edit.)

4. Light shines upon the water, and it is salted. Light shines upon the salted sea and it lives. (Oken, 'Elem. Physiol.') Thus was produced the sea-mucus (or protoplasm), which is the life-stuff or physical basis of the earliest and simplest organisms. (Sec. 905, Ray Society's Edit. 'Oken's Physiol.')

5. All the forms of vegetable and animal life, including man, have been successively and gradually developed from the earliest and simplest organisms (Spencer, 'Social Statistics,' p. 79), and, in particular, man himself is, without doubt, a lineal descendant of the anthropoid apes. (Haeckel, l.c.)

It seems to be all absurdly simple and terribly clever, but it somehow leaves one hungry.

We may as well remark that Fiske is in no sense a 'scientific agnostic.'

'The New Saturday' is a bold venture. It is deliberately intended as a supplanter of the old 'Saturday Review,' which seems to have gone wrong somewhere in its dealings with people of the Beit stamp. 'The New Saturday' is very literary. Its reviews of books appear to be its strong point. People who have time to read its seventy-two columns and who care to spend the necessary sixpence a week, might pick up a good deal of 'useful knowledge' of a modern kind, and enjoy not a little gossip.

We have received from the Manchester Labour Press Society a copy of 'Out of the Darkness,' by Bessie Joyner. If Olive Schreiner had not given to the world her 'Dreams' we should have strongly voted for this little work. As the matter stands, however, we can only say that its mimicry is as obvious as its plagiarism is glaring.

THE ANTI-MASONIC CONGRESS.—A Vienna correspondent telegraphs: At the Anti-Masonic Congress in Trient more than 1,200 persons were present on Monday. Cardinal Archbishop Haller presided, and the Prince Bishop of Trient read the answer which the Pope sent to the telegram of the Congress, in which he wishes the Congress a full success, and advises it to continue in the path pointed out by the Papal Bull against Freemasonry. Prince Loewenstein announced that the report on the person and the book of Miss Vaughan would be read next day. At the meeting of one of the sections the genuineness of Miss Vaughan's revelations was discussed quite seriously, and the Abbé Besson of Paris promised to show documents which prove her existence, and the truth of her revelations. Miss Vaughan cannot come forward and show herself because she is threatened by the dangers of a hundred Freemasons.—'Daily News,' September 29th.

THOUGHT-FORMS.

The current number of 'Lucifer' contains an interesting article on 'Thought-forms' by Mrs. Besant. Before giving her own experiences, she cites Dr. Baraduc's, as follows:—

Dr. Baraduc states that he is investigating the subtle forms by which the soul—defined as the intelligence working between the body and the spirit—expresses itself, by seeking to record its movements by means of a needle, its 'luminous' but invisible vibrations by impressions on sensitive plates. He shows out by non-conductors electricity and heat. . . . Dr. Baraduc obtained various impressions by strongly thinking of an object, the effect produced by the thought-form appearing on a sensitive plate; thus he tried to project the portrait of a lady (then dead) whom he had known, and produced an impression due to his thought of a drawing he had made of her on her death-bed. He quite rightly says that the creation of an object is the passing out of an image from the mind and its subsequent materialisation, and he seeks the chemical effect caused on silver salts by the thought-created picture. One striking illustration is that of a force raying outwards, the projection of an earnest prayer. Another prayer is seen producing forms like the fronds of a fern, another like rain pouring upwards, if the phrase may be permitted. A rippled oblong mass is projected by three persons thinking of their unity in affection. A young boy sorrowing over and caressing a dead bird is surrounded by a flood of curved interwoven threads of emotional disturbance. A strong sorrow is formed by a feeling of deep sadness.

Now, according to Theosophical theory:—

A thought-form is a shape caused by the vibrations set up in the mental body by the activity of the Ego, clothed in the elemental essence of the astral plane, and possessing an independent life of its own with freedom of motion, but its consciousness being limited to the thought of which its essence, or informing soul essence. . . . So the thought-form is a shape whose body is of elemental essence and whose soul is a thought. . . . It is very often spoken of as an artificial elemental, because of this bodily constitution, and such elementals, when made by White or Black Magicians, are of tremendous potency.

Mrs. Besant tells us also that:—

Three general principles underlie the production of all thought-forms:—

1. Quality of thought determines colour.
2. Nature of thought determines form.
3. Definiteness of thought determines clearness of outline.

The group of Theosophical investigators, of whose astral duties we have heard a good deal lately, have turned their attention to these thought-forms, and Mrs. Besant (who is one of these 'students' herself) illustrates her article with twelve coloured drawings of the forms described by them. The results obtained run parallel to those of Dr. Baraduc. A feeling of devotion makes the colour of the forms blue, 'more or less intense, beautiful and pure, according to the depth, elevation, and purity of the feeling.' Prayer rises in a church like blue clouds, or in the shape of blue flowers when it is definite. Mrs. Besant, indeed, thinks that the custom of making offerings of flowers in temples came from a clairvoyant perception of the flower-like form of prayer. If this theory is correct, the prayers of the old Hebrews must have taken the form of oxen and sheep! Anger gives rise to different shades of red. Affection shows itself of a rosy hue, but it becomes green through jealousy. Intellect produces yellow thought-forms of different shades. A thought of the Logos resulted in a white five-pointed star, surrounded by yellow rays. The thought colours the aura that surrounds the thinker, but when it is 'projected' it takes on appropriate form. When it contains an element of the desire to possess, it takes the form of jets curved back into hooks at the end—affection and ambition are shown in this form in the

plates, coloured respectively red and yellow. Of other illustrations we read:—

The lurid flash from dark clouds (Fig. 4) was taken from the eyes of a rough and partially intoxicated man in the East End of London as he struck down a woman; the flash darted out at her the moment before he raised his hand to strike. . . . The keen-pointed stiletto-like dart (Fig. 5) was a thought of steady anger, intense and desiring vengeance, of the quality of murder, sustained through years and directed against a person who had inflicted a deep injury on the one who sent it forth.

Then Mrs. Besant apparently lapses into theory again. She says:—

A thought-form may assume the shape of its projector. If a person wills strongly to be present at a particular place, to visit a particular person, and be seen; such a thought-form may take his own shape, and a clairvoyant present at the desired spot would see what he probably would mistake for his friend in the astral body. Such a thought-form might convey a message, if that formed part of its content, setting up in the astral body of the person reached vibrations like its own, and these being passed on by that astral body to the brain, where they would be translated into a thought or a sentence. Such thought-form, again, might convey to its projector, by the magnetic relation between them, vibrations impressed on itself.

A thought of love directed towards a person surrounds him, and becomes a protection to him; 'thus we may create and maintain veritable guardian angels round those we love.' Evil thoughts do injury, but if the person they are meant to injure has a pure heart and mind they are thrown back 'along the magnetic line of least resistance,' and rebound upon their senders, 'shattering them mentally, morally, and physically.' We wonder of whom Mrs. Besant was thinking besides Mr. Judge when she added, 'several such instances are well-known to members of the Theosophical Society.'

We are told how these discoveries were made, and the peg seems to us rather a slight one for the weight it is made to bear:—

Two clairvoyant Theosophists observed the forms caused by the definite thoughts thrown out by one of them, and also watched the forms projected by other persons under the influence of various emotions. They described these as fully and accurately as they could to an artist who sat with them, and he made sketches and mixed colours, till some approximation to the objects was made. The artist at his leisure painted the forms, and then another committee was held and sat upon the paintings, and in the light of the criticisms then made our long-suffering brother painted an almost entirely new set.

It is hard to understand why an 'artist' was brought in at all. With the exception of the five-pointed star, and the semblance of a flower, all the twelve illustrations are mere daubs, streaks or blotches of colour, which, one would think, any intelligent person could select, 'mix,' and put on paper himself. It would have been interesting to see the differences that would then have shown themselves, for that the Seers saw variously is proved by the difficulty the 'long-suffering' artist had to satisfy them, and possibly a third 'committee' would have made him do his drawings all over again. Moreover, the investigators do not seem to have taken any precautions against suggestion. Experienced researchers make this a most important point; and they also know how necessary it is to let the reader of their reports clearly understand that every precaution against deception and self-deception was actually taken—at least if they wish their researches to command the attention they probably deserve. Nevertheless we have to thank Mrs. Besant for a highly interesting article.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

Love! what a volume in a word! an ocean in a tear! A seventh heaven in a glance! a whirlwind in a sigh! The lightning in a touch—a millennium in a moment!—TUPPER.

'THE GROWTH OF THE SOUL'.

(Continued from page 453.)

It seems, therefore, that the basis on which Theosophy now stands is the recorded astral experiences of certain 'students,' who are anonymous, and keep their methods and processes to themselves. These students profess to be able to enter at will the various 'planes' to which, according to Theosophy, people go when they die, or when they spiritually progress, and whence, too, they come when they are born or re-born. They claim, moreover, that they meet each other and their 'Masters' in those other worlds, and (so far as we can make out) also associate there with the so-called dead, and have dealings with non-human entities. These students believe that in this way they acquire a knowledge of the Cosmos, and especially of divine or spiritual things, which is of transcendent importance to themselves and others—an actual knowledge of 'the Truth' that can be acquired in no other way. The strange things thus brought to light are, in fact, now being put forward as 'Theosophy.' We must say at once that we know of no reason for doubting that those 'students' can, and do, throw themselves, or each other, into a condition in which they have visions; and it is not impossible that their visions are instances of what the Psychical Researchers would probably call 'collective veridical hallucination'—visions, that is to say, in which all the 'percipients' see the same things, and everything appears absolutely real to all the senses, and perfectly 'natural.' We have many recorded cases of 'veridical' visions, but of veridical visions which are collective the number is much smaller, and perhaps the most generally known and best authenticated of them all are the Witches' Sabbaths; it is natural, therefore, to refer or recur to those 'Sabbaths,' and ask whether those strange psychic experiences of the Middle Ages throw any light upon the astral wanderings of our Theosophical 'students' to-day.

Now, it is evident that a fact is one thing and its interpretation is another; so, if we allow that the witches who attended those Sabbaths really 'went' in 'dream body' to some astral region where they met each other and saw a spirit they called Satan, we do not thereby hold ourselves bound to believe that those poor creatures were actually in the company of the Principle of Evil, the great cosmic Personality that is believed by the 'Dualists' to everywhere combat the great Principle of Good. It is because it is now perceived that those who accept facts are under no obligation to accept the stereotyped explanation of those facts, that our scientifically-minded generation has become willing to look into the phenomena of witchcraft. We study witchcraft now without any intention of proving or disproving the theological theory of the universe on which it is founded, and without any fear of being damned for meddling with things diabolical; and this is because we do not regard those phenomena as any proof of dealings with the Devil, but believe them to be natural but at present abnormal; and, as such, they are, no doubt whatever, of absorbing interest to students of psychology. It seems now-a-days too preposterous to suppose that the great cosmic Principle of Evil would personalise itself in order to entrap the souls of a lot of silly old women; and our only object now, with regard to witchcraft, is to ascertain the true facts of the case, to judge of the significance of those facts and to interpret them in psychological terms that do not imply a foregone conclusion—that is to say, we wish to find out the laws that govern the production and manifestation of those extraordinary 'collective veridical hallucinations.' It may be said that when tested by the consideration of their own nature, and by inference from the data they supply, the visions of the witches seem to have been the psychological echo of the beliefs held by the women who became witches—the echo, in a certain direction, of the religious ideas of their day.

We need hardly disclaim any wish to say a word disrespectful to Theosophists or derogatory to Theosophy; therefore if we say that the visions of the witches and those of the Theosophical 'students' seem suspiciously alike, our readers will, we hope, understand that it is in their form or frame, and not in their content, that we think they resemble each other—we must remember that the student of Anatomy learns as much by dissecting a murderer as by dissecting an Archbishop; and if he

* 'The Growth of the Soul'; a sequel to 'Esoteric Buddhism' By A. P. SINNETT, Vice-President of the Theosophical Society. London: Theosophical Publishing Society. 1896. Price 5s. net.

says that those 'subjects' resemble each other, and both teach the same lesson, he certainly does not thereby mean that in his opinion Archbishops are no better than murderers.

It is from observation of their nature, and from inference from the data they supply, that we venture to say that the visions of Theosophists and those of the witches seem to us to belong to the same category. Both classes of visions deal with matters that are beyond the reach of verification. This is obviously the case in witchcraft; and the visions of the 'students' either refer to the remote past, as in the case of Mr. Scott-Elliott's 'Atlantis,' or they deal with the astral or spiritual spheres, as in Mr. Leadbeater's 'Kama Loka' and 'Devachan.' The only possible way of verifying such visions is to take part in them—indeed Theosophists tell you that 'if you want to know the doctrine you must lead the life'; and they say that the proof of those doctrines comes only with the opening of the astral senses. But obviously this argument for the truthfulness of their visions would be equally valid in the mouths of the witches: 'Become a witch, and you will go with us to our Sabbath.' In both cases it simply means that if you submit to the same conditions and use the same processes as the 'students,' or the witches (as the case may be), the same results will follow; and we do not doubt that if anyone who was naturally a psychic, studied 'The Secret Doctrine' and 'Esoteric Buddhism' for a few years, going round the world to proclaim that those books give a true account of the Cosmos (as some, at least, of the 'students' have done), he would end by seeing his thoughts quite as veridically objectivised in visions, as credulous and mediumistic old women in the Dark Ages found their belief in Satan and his imps made thoroughly real to them at their 'Witches' Sabbath.'

It has, we believe, been proposed to experiment with sensitives in the hypnotic state in order to reproduce the phenomena of witchcraft—to send them, for instance, all together to a Sabbath, suggesting to them not only to go through the regulation performances there, but also to remember all about their frolics when they awoke. It would seem to be an equally pertinent and interesting experiment, and a perfectly fair one, to suggest the doctrines of Theosophy to hypnotised psychics, and then send them for a tour in the lost Atlantis, and let them wander for a while in Kama Loka and Devachan; for it would be highly interesting and very important to find out whether their experiences did not seem quite as real, when they awoke, as the experiences of the witches seemed to them; and whether their visions, also, did not in every respect corroborate the teachings of the Mahatmas. Until this experiment is made we can only say that the visions of the Theosophical students appear to us to have every mark of hypnotic 'hallucination'; for, be it remembered, it is now known that a hypnosis may be the gradual work of years, and may be unconsciously self-induced, or mutually induced, unintentionally, by a number of people; and it is said that such hypnoses are the most insidious, the least suspected, and the most difficult to undo.

But if we conclude that the visions on which Theosophy now relies are of the nature of hypnosis, they still remain to be 'interpreted'—we have still to draw our lesson from them. Granting that the visionaries of Avenue Road, like Swedenborg, Andrew Jackson Davis, and other 'Seers,' have real experiences in other spheres in their astral bodies (and the reality of those experiences is quite compatible with their hypnotic origin), are we to suppose that those visions show a condition of things that is universal, and which everyone else, whatever be his ideas and beliefs, would necessarily perceive if he, too, could 'see,' and which all men will behold when their inner eyes are opened by the magic wand of Death? Or, are we to conclude that special 'training' is necessary in order to see 'correctly,' and that each Seer, or band of Seers, have only penetrated to some special portion of the vast unseen universe, and have there had visionary experiences which would naturally be dissimilar to those of other and differently 'trained' Seers in other regions—just as the experiences of a fur-hunter in the Arctic circle would differ from those of a coffee-grower in the Tropics? The answer to these questions involves the consideration of the nature of the future life—is it a dream, or is it 'real'? Subjective or objective? Or is it something between the two, or a mixture of them both, of which our earth life gives us no experience? Happily, however, there is no occasion for us to enter into this metaphysical question. Our object is not to try to solve the problem here, but to state it correctly in so far as it is involved in the 'Growth of the

Soul.' It is sufficient, therefore, to say that we cannot accept the visions on which, according to Mr. Sinnett, Theosophy now so largely relies, as being in any way authoritative, or exempt, on account of their origin, from the most searching criticism.

This does not mean that, because those visions are an hypnotic echo or reflex of Madame Blavatsky's teachings, they are therefore unworthy of serious consideration; it only means that the *onus probandi* is thrown back to the source from which those doctrines came, for we cannot allow that the visions strengthen the doctrine, since there seems to us to be so good a reason for believing that those visions themselves are an outcome of a belief in that doctrine. We shall, therefore, in another article, endeavour to give our readers a very brief summary of Theosophy up to date, as now put forward by Mr. Sinnett in 'The Growth of the Soul'; leaving them to judge for themselves whether or not it is 'The Truth.'

SUCCESSFUL WATER FINDING.

Messrs. Pacey, of Melton Mowbray, have reason to congratulate themselves on having secured Mr. Leicester Gataker, the water expert, of Weston-super-Mare and Bath, to furnish them with a supply of water on a farm. Some two years back they had sunk a well and erected a windmill, &c., on the advice of a waterfinder, but the result was almost nil, and the pumping arrangement practically useless. As a result of a visit recently Mr. Gataker predicted that at a certain spot indicated by him a supply of from 80 to 100 gallons an hour could be obtained at a depth of from 60 to 80 feet. As a consequence he undertook to procure the water on terms of "no water, no pay," and sinking operations were at once undertaken by his own staff. Even while this was in progress another wielder of the "rod" pronounced the sinking operations useless at the spot. The result has been to verify Mr. Gataker's forecast not only as regards depth, but also the quantity of water. At a depth of 60 feet a supply of about 110 gallons per hour has been obtained. One fact which may be interesting to many, and perhaps help to explain the possession in Mr. Gataker of such peculiar power of being able to find water with his hands alone, is that when over water Mr. Gataker's pulse beats at the rate of forty per minute above the average. Such is the dictum of a medical man who a few weeks ago very closely scrutinised him at work, and that fact convinced him.—From the "Bath Daily Chronicle."

AN INTERVIEW WITH DR. BARADUC.

Our contemporary, 'La Lumière,' gives an interesting account of an interview with Dr. Baraduc, whose recent discoveries in thought-photography have been recorded in 'Light.' The Doctor claims that the existence of a vital fluid can now be demonstrated by physical experiments. When a visitor enters his laboratory, he cannot fail to notice two 'magnetometers' resting on a table. These consist of two small dials divided into 360deg., with very delicate needles made of annealed copper, and, therefore, irresponsive to ordinary magnetic influences. Each needle is protected against outside contact by a glass case. If both hands, with the fingers brought to a point, are extended in the direction of the 'magnetometers,' the needle corresponding to the left hand is, after about two minutes, driven back, say, from 0deg. to 5deg., whilst the needle opposite the right hand is moved forward to 15deg. Such motions show the existence of a force emanating from the fingers and forming a circuit through the glass cases. This, according to Dr. Baraduc, is the vital or psychic force.

If a photographic plate is placed between the 'magnetometer' and the hand, either in the dark or in a faint red light, it will be seen, after developing, that the plate bears the impression of some luminous effluvia which do not affect the normal eye. (These, by the way, are quite different from the Röntgen rays.)

Dr. Baraduc names the force issuing from the left side *expir*, and *aspir* the force that enters the right side. He argues as follows: If the body exhales five units on the left side and inhales fifteen on the right, there remains a difference of ten units, which, in some way, accumulates in the human battery and constitutes the psychic force that is radiated through the action of the will, or, to quote the Doctor's own words, 'We are not isolated in the Cosmos; but, apart from solar light, heat, electricity, and more or less rarified gases, we are surrounded by other forces, which we inhale and exhale through some process analogous to pulmonary respiration.'

SPIRITUALISM AT BIRMINGHAM.

THE SPIRITUAL EVIDENCE SOCIETY.

SIR,—Although I do not doubt that you have already received preliminary notices of the purposes and objects of the above recently organised society, I ask the privilege, as one intimately associated with those aims and purposes, especially as I took a personal part in its inaugural meetings, to call your attention to the report which the secretary (and I might almost add, the projector and founder of the society), Mr. Brian Hodgson, will send you, unless you have already received it. I am quite sure, Mr. Editor, that you and your experienced associates in the publication of 'LIGHT,' will fully appreciate the practical and comprehensive methods by which the society whose report I send you, together with a programme of last Tuesday's inaugural meeting, is endeavouring to place the noble cause of Spiritualism before the public of Birmingham.

The report in question proposes to give courses of lectures each week during the present and several succeeding months on all the known subjects relating to man's spiritual nature here and his destiny as a spiritual being hereafter; such teachings to be presented by the best attainable teachers and illustrated by practical demonstration, to be given from time to time through the instrumentality of good mediums. When we remember the stupendous possibilities, both here and hereafter, which Spiritualism may, nay *must*, bring to the world, when well understood and practically impressed upon its students, we cannot too deeply sympathise with any society which seeks to substitute efficient work for the all too prevailing and ill-regulated attempts to place Spiritualism before the world in lectures always unconnected in courses, and too often rendered by incompetent exponents and haphazard circles, of which even the promoters themselves have no definite knowledge as to the results that may be expected to ensue.

In the organisation to which I so earnestly call the attention of the Editor of 'LIGHT' and its readers, there is, at least an attempt to systematise such a course of studies as will instruct the supporters and students of the movement in the fundamental bases of mental and spiritual science, and follow out in detail what the spirit world has already been able, under countless difficulties, to reveal to humanity of the life hereafter. Without presuming to call this merely initial organisation aught more than an attempt to systematise what has been already manifested to earth by the spirit world, I cannot forbear from expressing my deep and earnest belief that it will be the foundation, or, at least, the rudimental stepping-stone which will lead to the inauguration of the first, but not the last, grand spiritual college, which shall be at once the church, the school-house, and the reform club; leading the spirits on earth to prepare to take their places as pure, wise, and exalted spirits in the life beyond the earth.

In concluding this brief notice I must be permitted to say that I cannot render sufficient praise or speak in terms of too high appreciation of Mr. Brian Hodgson (naming himself only in the humble capacity of secretary in the report), but to whose indomitable efforts and personal work, as well as to that of his esteemed associates, the formation and conduct of this society of 'spiritual evidence' at Birmingham are due. I will not trespass further on your space, Mr. Editor, to describe the grand, fully attended, and enthusiastic gathering that greeted us in the fine Masonic Temple of Birmingham on Tuesday evening, September 22nd.

The 'Birmingham Post,' 'Gazette,' and other leading papers gave long and fair accounts of the meeting, whilst Mrs. Starling's splendid pianoforte playing, Mr. Coney's touching and highly appreciated vocalisation, and Lieut.-General Phelps' noble presence and chairmanship all contributed to aid me in my inaugural lecture, and render the meeting as delightful as I hope it was instructive.

I beg to add that I am quite sure any earnest inquirers, by addressing our indefatigable secretary, Mr. Brian Hodgson, at 30, Marroway-street, Birmingham, will receive at request a small pamphlet giving an account of the inaugural formation and purposes, &c., of the Spiritual Evidence Society, Birmingham.

EMMA HARDINGE BRITTEN.

The Lindens, Humphrey-street, Cheetham Hill, Manchester.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brennan, 31, Union-square.

A GHOST AT BRIGHTON.

The following letter appeared in the 'Standard' and the 'Daily Telegraph' on Saturday last:—

SIR,—On Thursday I was stopping at the house of a friend at Brighton, and having remained up reading for some time after the family had gone to bed, I at last, it being nearly twelve, prepared to retire to rest. In going upstairs I appeared to catch a glimpse of a patch of moonlight on a wall by the window on the second landing. As I drew nearer, to my utter astonishment, this gradually took the shape of a woman. The ghostly nature of this form was apparent, for the wall was clearly visible through the figure. The shape was that of a woman of about thirty, tall, well formed, and clothed in some plain garment, which might have been a shroud. She was gazing earnestly into the grounds through the window, with a very sad expression upon her face. Suddenly, she gave a deep sigh of such utter lament that it startled me more than even the first sight of the apparition. Then her form grew indistinct, and in a few seconds vanished. I examined the wall, but found no trace of anything abnormal.

In the morning I related the strange adventure to my host, who was remarkably upset at my narrative. At his request, I refrain from naming the precise house, as the property is for sale, and publicity might do it harm. He stated that there was a family secret he could not reveal, and contented himself by asking me to inspect a certain picture in his possession. I was astounded to find the ghost and this portrait to exactly tally. The latter must have been at least seventy years old. I await an 'explanation' from those scientists and conjurers who laugh at Spiritualism. I know that my experience is real.—I am, Sir, your obedient servant,

Mansion House Chambers, E.C. THOS. LUCAS SMITH.

September 25th.

'WHO SPOKE TO HIM?'

In 'LIGHT' of August 29th appeared an account quoted from the 'Guiding Hand,' which, while its author intended it as proof of orthodox theories regarding Providence, affords demonstrative evidence of the truth of Spiritualistic contentions. The author, H. L. Hastings, is a well-known writer of Boston, U.S.A., and is noted for his defence of the Bible against 'Infidelity,' yet it is greatly to be doubted if any of his works so attest the falsity of Ingersollism as 'The Guiding Hand' does the reality of spiritual phenomena. 'Who Spoke to Him?' is the title of one of the articles contained in this book, the narrator being, I believe, an acquaintance of Mr. Hastings, who vouches for the truth of the entire collection. Here is the story:—

'When a young man I was requested to carry a letter in haste to a family some half a mile distant. I went just as I was, in slippers and shirt-sleeves. The stream which I had to cross was swollen by recent rains. After delivering the letter I started immediately for home. But as I reached the bridge a voice seemed to say to me, "Go down by the river and muse." I was fond of walking by the stream and listening to the murmuring of the waterfalls; yet I gave no heed to the suggestion, but pushed on my way. Presently the voice said again, "Go down by the river and muse." I was almost startled by its distinctness; but as I was not properly clad for such a diversion, I excused myself on that account. But the voice said a third time, with such authority, "Go down by the river and muse," that I dared not disobey. I went at once, but with no purpose beyond each step.

'I had gone but a little way, before I saw a head bobbing up and down in the stream. I at once recognised the golden hair as that of little Lizzie G—. Soon an eddy in the current brought her near the shore, when I stepped into the water and drew out her apparently lifeless form. She was in a little while restored to consciousness, and carried to her home. In endeavouring to cross the stream on a fallen tree, a limb to which she clung gave way, and she had floated a long distance down to the place where she was rescued. She and her mother cease not to thank me to this day for rescuing her from a watery grave.

Kingston, Canada.

J. ELMER.

THAT love which is based on the mutual esteem of pure hearts, refracting and reflecting the rays of good qualities on each other, is alone productive of earthly joy.—L. C. JERSON.

OFFICE OF LIGHT, 2, DUKE STREET, ADELPHI, LONDON, W.C.
SATURDAY, OCTOBER 3rd, 1896.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

Light,

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PRICE TWOPENCE WEEKLY.

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AMALGAMATE—OR CO-OPERATE!

We have been asked this question more than once already, 'I should like to know if we, as a Society, would benefit by amalgamation with the London Spiritualist Alliance, Limited, and in what way?' The word 'amalgamation' is rather a strong one, and seems to contemplate a merging of one Society into another, a proceeding not perhaps desirable except as a last resource. But in the Memorandum of Association of the Alliance there is a more moderate word which may meet all cases; it is the good old word 'co-operate.' But we had better give the whole of the article referring to the matter. It is No. 3 (n) and is as follows:—'To amalgamate and co-operate with any other Society or Institution having objects similar to those of this Society.' Now, although very few Societies could or would care to amalgamate, all might co-operate, and for their own sakes.

The position is this, and we regard it as in the highest degree important:—The London Spiritualist Alliance has been legally incorporated for the express purpose (as set forth in the Memorandum of Association) of 'investigating the phenomena commonly known as psychical or as spiritualistic, including hypnotism, somnambulism, thought-transference, second sight, and all matters of a kindred nature.' This is a sweeping, inclusive provision, and virtually legalises everything recognised as Spiritualism. It follows that any society co-operating with the Alliance will be *prima facie* protected in honestly experimenting in 'spiritualistic' phenomena, as, if any legal question arose, it would at least be able to plead that it was only engaged in doing that for which the parent Society was legally and explicitly incorporated.

It is not on the face of it easy to say how a Society could best co-operate, but if it passed a rule that some of its executive for the time being should be members of the Alliance as representatives of the Society, and if the guinea subscriptions were paid out of the funds of the Society, that would probably be all that is necessary. In that way the Society would effectually co-operate, and would have an effective vote in the affairs of the Alliance. That would be, for all practical purposes, affiliation, securing whatever advantages can accrue from connection with a legally incorporated spiritualist Association.

We commend this view of the matter to the consideration of our friends, fully persuaded that such an alliance as we point out would go very far to meet all our requirements for the protection of our mediums and the security of our property. And now, in view of this receiving practical attention and leading to practical results, it may be desirable to suggest certain lines upon which alone, in our judgment, any combination of Spiritualists can go. It is useless to ignore the fact that Spiritualists are not agreed, and that at present they cannot be expected to be agreed,

on many important subjects. Some are pure occultists; others are almost childlike experimenters in mere elementary phenomena; some have a philosophy of the subject, occasionally as difficult to understand as an alphabet book in the absence of the combination; others simply leave everything to 'the dear spirits' and neither care to call in question nor explain. With some, Spiritualism is a religion, and perhaps a rather closed and orthodox one; with others it is a buoyant liberator. Some are nearest akin to Theosophists; others are a good deal more like Methodists. The conclusion is obvious. We must find out the essential things about which we agree, and in Alliance-work let alone as far as possible the things about which we differ.

To begin with, then, Spiritualism may be regarded purely as science, apart altogether from the question as to personal identifications or whether the unseen beings are human or belong to another order altogether, or whether they are truthful or lying, or whether they manifest from holy or unholy regions. As science, this is practically a matter of indifference. The scientific inquirer will study his unseen manifesters as he would study his beetle, his electricity, or his protoplasm; and there is a good deal to say for this view of the subject, and we cannot understand the scientist who is indifferent to it. He can be so only on the hypothesis that the whole thing is moonshine. Here, then, first of all, is our bond of union, where no differences need intrude, where we are practically indifferent to 'spirit teachings,' and attend only to proofs of the existence of spirits and the laws of their being, especially in relation to ours.

But we confess that our main interest in the subject turns upon its bearing upon the question of a Future Life; and here again we can be all absolutely at one. Some will incline to pursue the matter farther philosophically than others; some will readily believe that the beings who communicate are the persons they profess to be; others will doubt. But all, in varying degrees, can see, in the phenomena upon which we all rely, strong proofs or suggestions that death does not end all. Even if we go so far as to say that the communicating beings are non-human, we still have the momentous suggestion that there are unseen beings of some kind; or, if we think they are only 'astrals' or wastrels, we may reasonably agree that if the Almighty provides for the life of such beings He is much more likely to provide for the continued existence of His men and women who love Him or need Him.

In our opinion this nearly exhausts or quite exhausts our programme as allies; but in these two fields of inquiry, the purely scientific and that relating to a Future Life, we have quite enough to task all our powers. Let all else be purely personal.

We will only add a renewed expression of our opinion in favour of a minimum of legislation and officialism. During the period just closed, the London Spiritualist Alliance, with very little organisation and scarcely any legislation and officialism, did good service in many quiet but important ways, and we do not care to see it anxious to go far in any other direction. What is wanted now is not the activity of fuss and disputation, nor the hardening into an organised sect, but the steady, persevering, watchful exercise of influence, especially in the direction of moulding public opinion. In the meantime, our mediums may need protection and our Societies security, and we think we have shown the way to both.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

'PSYCHIC PHOTOGRAPHY.'

BY 'NYZED.'

Kindly allow me to say a few words on this subject, with special reference to the experiments of Mr. G., of Edinburgh, with Mr. David Duguid, as recently described in 'LIGHT' by your correspondent, 'Edina.' And let me say at once that I am myself inclined to believe in the mediumship of Mr. Duguid, for I can scarcely realise the possibility of his having been simply a fraud for so many years, and that he has all through succeeded in deceiving his keen-witted and intelligent employer, Mr. James Robertson, of Glasgow, who, with the best possible opportunities for observation, still holds him, I believe, in very high esteem, and entertains the most complete confidence in his absolute integrity—which circumstance should at the very outset be placed without reservation to the credit of Mr. Duguid.

But we can scarcely be faithful to the cause of truth unless we put personal considerations aside altogether and look the facts, as they are presented to us, fairly in the face. Spiritualists often complain, and justly so, that as a rule scientific men are unfair to them and reject their evidence without sufficient cause. But on the other hand it may be well to ask ourselves whether we are not sometimes in our turn unfair to scientific men, in asking them to accept as evidence assertions and inferences which all considerations of right and reason compel them to reject. Taking psychic photography as a case in point, do not the conditions and the results more than justify their disbelief? Have we any clear cases about which there can be no room for doubt? I believe we have; but is it not at the same time true that these cases are quite overshadowed by a much larger number of instances in which it would be folly to assert that they afford anything like a reasonable ground for conviction?

What I plead for, then, is that the utmost care should be taken to make the evidence complete so far as human ingenuity can accomplish that desirable end. If that cannot be effected, let us candidly admit the fact and cease to blame those who rightly refuse to accept a strange phenomenon which their reason tells them has not been proved; and in the meantime let us persevere till the full proof has come, in the assurance that honest-minded men must ultimately accept that which can be clearly demonstrated.

A correspondent of 'LIGHT' suggested that, in regard to Mr. G.'s experiment, there was a missing link in the evidence, the plates not having been privately marked before being placed in the camera. The reply was that the camera was never out of Mr. G.'s possession throughout. But would not a shrewd investigator be justified in objecting, without doubting Mr. G.'s *bona-fides* for a moment, that this assurance did not meet the case? I submit that he would, and I will tell your readers why.

Some time ago Mr. T. exposed a number of plates in the presence of a medium for psychic photography. On developing them he found that most of them gave no results, but, on a certain few, supposed psychic figures appeared. So far, so good. But, happily, before using the plates Mr. T. had put on them private marks, in such a way that they would not be apparent till after development; and on inspection he found that the plates on which the figures appeared did not bear his private marks, and were not his plates at all, being in fact of a different make; while an equal number of his own plates had disappeared! But for the private marks the substitution would in all probability not have been discovered, for Mr. T. had been under the impression that the plates had all along been in his own possession, or, at any rate, under his personal observation. As it was he was driven to the natural conclusion that, so far as the substitution of other plates was concerned, 'somebody' had been too clever for him. The moral he drew was that it is impossible to take too much precaution if you wish to be perfectly certain of genuine results.

Again: Is not the shrewd investigator justified in his disbelief by the very appearance of the photographs themselves? The original 'psychic' picture of the so-called 'Cyprian Priestess' was found to be in every detail the perfect *facsimile* of an already existing photograph of a certain ideal painting. Since then she has appeared again and again—always precisely the same in the pose of the head and the expression of the face; and differs only as to her robing, in such a way as every practical photographer can imitate with ease. I need not refer to other and numberless instances in which a figure has been reproduced

—the same always in every detail. One such case is that of Fig. III. on p. 463 ('LIGHT' of September 26th), which is the same in all respects as a 'psychic' photograph said to have been taken some time ago, and a copy of which was given in 'Borderland' of last July. And the appearance of many so-called 'psychic pictures' is too often terribly suggestive of deception.

The Inaugural Meeting of the newly formed 'Birmingham Spiritualist Evidence Society' (of which Mrs. Hardinge Britten, the talented lecturer, is the president, and Mr. Brian Hodgson the indefatigable secretary) was held on September 22nd, when Mr. Brian Hodgson exhibited some lantern views of 'spirit photographs.' A long and fair report appeared next day in the 'Birmingham Daily Post,' together with a letter from the pen of Dr. Hall-Edwards, who had been present at the meeting. Dr. Hall-Edwards, in the course of his letter, said:—

I have always contended that the scientific application of photography to the investigation of Spiritualistic phenomena would at once and for ever prove or disprove the assertions of believers. From the lantern-slides exhibited it would be very difficult to make positive statements, nor should I venture to do so had I not carefully examined the photographic prints, from which a number of these slides were prepared. I have no hesitation in saying that a large number of these are such that no person with the slightest experience of photography could be deceived by them. In three or four of them the 'spirits' have, in my opinion, been prepared from woodcuts, which have been cut out with some sharp instrument. On examining these prints with a lens the marks of the engraving tool are plainly visible. . . . The remainder of the slides have undoubtedly, in my judgment, been produced by two exposures, and in one instance the background is plainly visible through the sitter's head. There was no picture shown which could not be produced by ordinary photographic 'dodges.' . . . If the Spiritual Evidence Society have the good of the cause at heart, let them come forward and produce a spirit photographed under such conditions as would be considered necessary to prove any other scientific facts.

Just so. The evidence was insufficient for Dr. Hall-Edwards, and as an honest man he could not do otherwise than frankly say so. In explanation of some very suspicious-looking productions, it has been suggested that they may be photographs of something in the medium's mind or memory—perfectly or imperfectly. In truth, this may be so—but it is not proven. A scientific man is in the habit of looking for facts, and being sure of these before he casts about for theories—and surely, to such a man the suggestion to which I have referred must appear as merely an attempt to set up one theory to account for another. What, then, I wish to impress upon the minds of my brother Spiritualists is this—that if they desire to convince scientific men that psychical, or let me say abnormal, photography is a fact, they must proceed on strictly scientific lines, and that if that is either impossible or undesirable, they should charitably cease to blame scientific men for hesitating to believe that of which no sufficient evidence has been given them. For my own part, I do not believe that it is undesirable—nor do I believe that it is impossible if mediums will but cheerfully give their help. They, at least, should welcome the full proof as heartily as any of us—or even more so.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday next, October 9th, when Mr. G. Horatio Bibbings, of Plymouth, will give an address on 'The Testimony of the Ages to Modern Spiritualism.' Mr. Bibbings comes with warm recommendations as a gentleman of culture and education, and an able and eloquent speaker. We hope our friends will make a point of attending and giving him a cordial welcome on the occasion of this his first address in London.

TRANSMUTING SILVER INTO GOLD.—If, as is most unlikely, there should chance to be any truth in the reported discovery by Dr. Stephen H. Emmens of a method of transmuting silver into gold (or something closely resembling it) by effecting certain molecular changes, it should add considerably to scientific knowledge concerning the nature and properties of matter in its various forms. It should also go some way to vindicate the *bona-fides* of those ancient alchemists whose somewhat obscure writings it appears to be the province of our contributor, Mr. A. E. Waite, to introduce to the modern reading world. Mr. Waite's latest production, 'The Turba Philosophorum,' a compilation dealing with alchemy, we hope to review in these columns shortly.

SPIRITUALISM AND OCCULTISM.

A REPLY TO 'A SELF-STYLED MAGICIAN.'

BY QUESTOR VILE.

To mis-state the position one wishes to controvert is a method which may be accepted in Parliamentary debating societies for the training of juniors, but is unworthy of the space occupied in this journal.

When the writer of the letter, which appeared in 'LIGHT' of August 22nd, infers that I 'think it impossible to be conscious on another plane until after the intervention of physical death,' in the face of my explicit statements in the letter criticised, that 'inner relations have been unfolded in some sensitives with the intra-normal planes, *re, mi, fa, and sol* (taking our normal, sense-related state as that of *do*), and that the doubles of sensitives have been intruded into these planes,' one is almost tempted to conclude that the mis-statement is a deliberate travesty, and that the repeated claims made, and evidence advanced, in support of the communion of spiritual beings with man, in my previous letters, are intentionally ignored. Yet, after affirming that I negate what is the fundamental basis of the Spiritualist's position, this writer proceeds with 'magical' logic to identify me as a Spiritualist.

The fact that my critic is unable to refute the implications I have advanced against occultism sufficiently demonstrates to what extent I have studied that science (both in theory and practice), while the writer's reply to my metaphysical criticism exhibits his non-familiarity with the subject-matter with which he attempts to deal. To say that I am 'hopelessly at sea' is not argument. It is a mere assumption of superiority, the validity of which stands self-exposed.

No attempt is made to deny my inference that whatever devil worship there may exist, if any, must be attributed to practices the basis of which is included in the teachings of occultism, and that consequently the responsibility for such practices must rest with the schools which teach such things, and must be entirely dissociated from Spiritualism; while the writer admits the correctness of my exposure of the inflated pretensions on the part of self-styled magicians to superiority over the super-human and transcendent entities, whom they claim to 'summon' and to 'banish' and to convert consequently into their servants; in contradistinction with the position of Spiritualists, who consider the personality in this subordinate external state to be the servant and not the master of those greater intelligences and powers, who receive and transmit the conscious vitality which sustains the mental as well as the physical organisms of such personalities. The occultists therein assume the position that the personality is the centre of its own universe of thought and life, even as in the old churchian system our little earth was made to occupy the central position of the planetary universe. So the magician thinks that these mighty intelligences who inhabit the realms invisible to the outer eye are his servants, and that he is the centre around which and for which they should revolve. In this the occultists are subject to and misled by their astrological system, which they have not adjusted and co-ordinated with metaphysics. They have not evolved from the anthropocentric to the theo-centric position.

Nor is the evidence which I have advanced refuted, showing that all external phenomena, whether magical or mediumistic, are produced by means of the vital emanation radiated from man, of which mediated influx is the pre-condition, of which M. de Rochas and Dr. Baraduc have experimentally demonstrated the existence, thereby negating the occultist's statements that spiritualistic phenomena are produced by diabolic forces of nature, below and antagonistic to man, and the arbitrary pretence of Theosophists that they are produced by elementals (the existence of which they have never rationalised). I have shown, on the contrary, that the phenomena produced by occultists, i.e., incarnate operators acting from this external plane, are necessarily and experientially inferior to those produced by operators occupying and acting from higher planes. The magician's claims to produce thought-form phenomena and the projection of the double independently, *per se*, apart from the primary mediation of the vital circuit carrying determination, is pretentious nonsense.

To tell us that my argument that 'all pretensions to independent personal will imply the abstraction of the mind from the unity' is a gross heresy, is merely a statement of mis-

rationalised personal opinion, such as, for instance, a statement that a Mahomedan is a heathen, and carries no refuting demonstration. The study of the old Neo-Platonists is certainly a charming exercise, but the exposition of philosophic thought has, like all else, progressed since their time. If the writer will turn to 'Mind' of October last (I think), he will find an article in which the fallacies of the old pantheism, which asserted the immanence of the One in the All, without affirming its transcendence, or the fact that its units transcend apparent separation and independence in identification, and consequently recognise their dependence on that Unity, are clearly demonstrated.

Realisation of dependence on the Unity entails not only 'consciousness of derivation from the Divine' but also 'consciousness of union with the source of Being,' as these are one and the same, while the pretension of independent personal being carries implicit denial of and abstraction from that union. What 'inspire to conscious union with the Source of Being' may mean (*versus* consciousness of union) I fail to understand. While man may identify himself with the Universal, he can only 'commune' with the finited units of that Universal. He is included in and by the Universal, but can himself never include or comprise or cognise other than its relatives, i.e., relatively (in the same way as a cell in man's organism is included by man's Ego, but can never include that Ego, though it may identify itself therewith). One of the leading authorities in the 'self-styled magician's' school says: 'The Universal subject ever slides behind man's regarding mind.' (I quote from memory.)

Further; direct communion with angels in our central macrocosmic state is impossible to man while in this external state, unless the equivalent correlated degree of responsive consciousness has been unfolded in the human recipient; otherwise communion can only occur with entities in intermediate states. Communion is in fact conditioned by the degree of concordant responsiveness unfolded in the recipient. (See pp. 347 and 328.) The fact that the magician negates the identification of man with the Universal by denying man's dependence thereon, in itself demonstrates that the perception pertaining to appearances only; pertaining to and relating with relatively external states only, and not the internal perception which identifies; which relates with noumenal causal states, functions in his school. His metaphysical fallacious position in itself proves that only mediate, and not immediate, direct central communion comes within their experience.

Magic claims to be a science, and, like physical science, deals pre-eminently with the substantial, i.e., feminine aspect of being (vital radiation), and tends to ignore metaphysics, which deals pre-eminently with the *a priori* problem of being as presented in thought, transcending empirical psychology, that is by the spiritual, or masculine, signification of being. The ignoring of either of these significations entails limitations which preclude any just estimate. Only by equal consideration or the equilibration of both, i.e., the unification of the magician and the logician, is a true solution possible.

The writer's statement that the occultist effects the sublimation of his will, and thereby is able 'to merge his real self in the ocean of the Great Spirit' (by which, presumably, he refers to the projection of the double or intramission, and not to an impossible nullifying of his differentiation as a conscious-self) in no way refutes the criticism I advanced. The sublimation he claims to effect is sought for by external methods and practices, i.e., 'from without'; whereas I affirm that true spiritual influence is exerted centrally, and only emerges in objective power when it has assimilated its human subject and made him its own organ or instrument. The external and subordinate is ever subject to the transcendent and central within man, as also within the universe. The inner cannot be subjugated or compassed by the outer. The magician maintains the same false position in this respect as in claiming that transcendent beings are 'inferior to their invocator.' The fallacy is the same, both in its microcosmic and macrocosmic application, both as regards the process of thought mediation from within and the process of relating with the without, or communion.

It is another 'magical' misrepresentation to say that I have stated that man cannot act. I have shown that man cannot act 'per se' on intra-normal planes independently, or apart from the pre-condition of causal mediation by spiritual beings stimulating the correlative ground or principle immanent in man; and

have supported this position both by logical arguments and by mesmeric and electric illustrations. The presumption that man is purely negative would be in contradiction with the universal process as analogically exhibited in electrical law. We are negative as recipients and positive as transmitters (while 'circuit' and 'relay' implies both). But what occultists omit to recognise is that reception is the pre-condition of transmission. We are relays (in the electrical sense) in an eternal and universal self-conscious process, and as self-conscious we share in the explanation of that process as communicated to us. We are not abstract self-manifestors or independent creative generators.

The conception of personal independence is based on appearances, i.e., relative reality, or reality relative to partial cognition. It is the abstraction made by imperfect cognition, from the totality of cognition. It is the illusion which is presented by viewing the universe from the anthropo-centric standpoint, instead of from the theo-centric standpoint. The affirmation of man's independent existence entails his abstraction from the Unity. The denial of his dependence on the universal self-conscious living Deity is 'for-selfness'; is ethical and metaphysical sin ('the denial of the identity of ethical with logical order')—is atheism. It is the spirit which Goethe attributes to his Mephistopheles, who is made to say to Faust, 'I am the spirit that denies.' It is the attitude represented in the allegory of the 'revolt of Lucifer.' While the spirit of identified dependence on the Universal presented in these letters is identical with that expressed in the words, 'Thy will, O Father, not mine, be done'; as also in 'There is a Divinity which shapes our ends, rough-hew them as we may.'

The claim made by Theosophists for their leaders that they guide the destiny of human races and direct the spiritual progress of mankind would be blasphemous, but for the fact that the supporters of these claims do not realise that they carry the negation of the Omnipresence and Omnipotence of the Universal. These finited personalities assume the preposterous attitude that they control, mould, and render subservient the operating cause which made them, of which they are the produced effects. This position, no doubt, arises from pantheistic views which recognise the immanence, but not the transcendence, of the One in the All. I showed last year, from internal criticism, that the 'Masters' must necessarily occupy Devachan. This was contested at the time by a Theosophist in these columns. I see that Mr. Leadbeater now confirms my statement. Devachan is the state which follows after the second death; plane *mi*, the plane from which many 'spirit guides' speak to family circles; a plane of limited, personal, divided being. This fact in itself explains the inflated self-exaltation manifested in their ridiculous, because self-destructive, pretensions. I have already exposed the absurdity of the claim that these 'elder brothers' initiated Spiritualism.

Let occultists and Theosophists cease speaking of Spiritualism in the disrespectful terms they have continually used. When they do so speak it is either through ignorance of that which they condemn, or from interested motives, i.e., with the intent to attract neophytes into their societies by their assumption of inferred, superior, exclusive, and secret knowledge, and thereby obtain their support in the vested interests they have established thereon for the caste of leaders depending upon it for personal prominence and notoriety, or secret hierarchical and sacerdotal authority, domination, and exaltation.

(To be continued.)

NEW PUBLICATIONS.

- 'The Spiritual Review.' Price 1d.
- 'The Prasnotara.' Benares: Freeman & Co., Tara Printing Works.
- 'Windsor Magazine.' London: Ward, Lock & Bowden, Limited. Price 6d.
- 'The Mystical World,' for October. London: H. A. Copley, Canning Town. Price 1½d.
- 'Report of the Fifth Annual Convention of the Indian Section, Theosophical Society, 1896.' Benares.
- 'The English Mechanic and World of Science,' for October. London: 332, Strand, W.C. Price 10d.
- 'En Route.' By J. K. HUYSMANS. Translated from the French, with a Prefatory Note, by C. KEGAN PAUL. Second edition. London: Kegan Paul, Trench, Trubner & Co., Limited, Paternoster House, Charing Cross-road, W.C. Price 6s.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Building, Collins-street East

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Higher and Lower Spiritual Spheres.

SIR,—My attention has been directed to the letter, signed 'E. H.' under the above heading, in your issue of September 5th, containing an appeal to me in connection with a question by one of your correspondents, named 'Ernest,' and, with your kind permission, I will respond.

'Ernest' is, by 'E. H.' represented to have asked, 'if anyone has ever received communications from the other side giving information to the effect that the spirits of any grade have the power to see God?' and, on the strength of my having assured 'E. H.' of communion by me with some of these intelligences, and of an experience in which He Whom we call Jesus was a prominent figure, 'E. H.' suggests that I might offer some relevant information.

I have, and have had for many years, intercourse with spirits on 'the other side' nearly as constant and quite as certain as that with those on this side, and among the former are exalted personages, who, in the earthly body, were of the highest eminence in science and philosophy; and with several of these, since their entry into the higher spheres, I have conversed respecting the Being we call God, and they state that they have no personal knowledge of such a Being, and know no individual who has. I have also, in circles not frequented by these friends, where God is addressed by unseen and by seen members, inquired, concerning God, of spirits employing the name; and I have found them without the knowledge likewise.

London.

J. S. G.

Spirit Prophecies.

SIR,—The correspondence on this subject has interested me very much, my own experience of late having shown me how little reliance can be placed on the information given as to the future by spirit controls. Unquestionably at times some very remarkable fulfilments of predicted events occur, Lady Burton's recent death being a notable case in point.

The usual explanation given by controls when questioned on the subject is that it is very often the case that the sitters do not give good conditions; others say that undeveloped spirits interfere, and that their presence is not easily detected; but I do not think that either of these solutions will meet the difficulty in my own case.

Recently, three controls of a medium gave me, one after another, and at one and the same sitting, the most correct information as to my own surroundings, followed by predictions that proved utterly false, and by their falsity convinced me that the power of prophesying correctly is an exceedingly limited one. This was not the only occasion of the kind. It has been the same with other mediums, and my own guides have equally been at fault. After misleading me on one occasion, they subsequently gave me the following message: 'Do not be disappointed, if to-morrow passes over without incident. We give you this caution because of what took place before, but it may not be so this time. Still, these disappointments are often very keen, and though we do not think there is one in store, yet it is conceivable that we are all mistaken again.'

On that occasion, the prediction was partially correct, and the warning hardly needed. I look upon it, however, as a very kind intimation. For myself I never seek the material now, being quite content to cultivate the spiritual, and to aim at getting the highest form of spirituality obtainable by mortals.

Stratford, E.

THOS. ARWOOD.

Spirit Robes.

SIR,—Mr. Richard Harte's clever and amusing letter in your issue of the 26th ult. sufficiently establishes the reasonableness of garments, even for 'advanced intelligences.' Our spirit friends are explicit enough on the point, and presumably their evidence counts for something. It is true that statements have been made to the effect that in an extremely advanced stage of spiritual progression the necessity for garments is outgrown; but this is a consideration quite outside the range of 'practical politics.' The discussion of this question of garments reminds me that in Miss Georgiana Houghton's volume on 'Spirit Photographs' there is reproduced a portrait of a male

spirit whose attitude is indicative of the deepest shame and humiliation. He is clad only in a waist-cloth, and Miss Houghton states that his scarcity of clothing was explained by the attendant spirits as being due to the character of his life on earth—a life devoid of benevolence and kindly thought for his fellows. (The correspondence between the supposed abstract ideas and figures of speech of our mortal existence and the actualities of spirit-life, are very curious and suggestive.) The principle of artistic beauty alone seems to me quite sufficient in itself to justify the use of garments in any sphere of human existence, however spiritually exalted, provided always that such garments bear a closer analogy to the graceful robes of the old Greeks than to the artistically hideous productions of modern tailors and dressmakers. And if all we are told be true, spirit garments belong to the former category. But the subject would almost permit of a new 'Sartor Resartus.'

DAVID GOW.

Spirit and Matter.

SIR,—Your able correspondents on the above subject have, I think, assumed too readily that matter is distinct from force and spirit, in the sense of an entity to be acted upon.

To the terrestrial range of sense, matter certainly appears essentially different from force, spirit, and intelligence. Once apply the universal solvent, Reason, and this ponderable, and apparently solid matter, eludes the intellectual grasp, and recedes into the unreachd fastnesses of higher mental modes than ours.

The questions are often asked, What is spirit? and, What is matter? The former query is reasonably answered by the reply that spirit is conscious intelligence. The question, What is matter? cannot be answered in the same satisfactory manner as the first inquiry.

If matter existed as a separate entity, and no conscious intelligence in connection therewith, it is manifest that there would not be a thinking world. But this is somewhat idle, since intelligence does exist, and is inseparably associated with what is called matter. What then is matter? Not long ago the Materialist confidently answered, 'The substance, ground, and cause of the Universe.'

The acme of that view was reached in 1874, when the late Professor Tyndall delivered his sensational 'Address on Matter' before the British Association of Science, at Belfast. Since then, physicists have been yielding ground step by step, and their confidence in their ability to explain the nature of matter is slowly, but surely, dying out. When Emerson stated that 'matter was mind precipitated' he simply abridged, in poetic form, the entire theory of Berkeley.

Strip matter of its terms, and the working hypothesis in relation to it, and the mind can find no entity that force could be applied to. Force is everywhere, and intelligence and law fill the Universe. An atom, a nomad, or a molecule has no ground for existence, being named as such on arbitrary assumption.

Mathematical law, an unerring mode of reason, will not allow an atom or a nomad to exist. If, therefore, force abounds on all sides, of which we have cognisance, and no discoverable entity destitute of it, may we not assume that the seen and the unseen Universe is compounded of intelligence, law, and force, and that matter, as a distinct inert vehicle, does not exist?

How force can become ponderable is beyond our conception, but in the absence of provable non-force substance to act as its medium, it behoves us to be careful in our terms.

We live in a thought world, the result of intelligence. May not the apparent substance we designate matter be the thought-ground by which the Supreme differentiates the finite from Himself?

97, Fleet-street, London, E.C.

J. W. MAHONY.

Clairvoyance—or Mind Reading?

SIR,—Some twelve years ago Miss L. Fowler came to Liverpool. A few days after her arrival a sceptical friend of mine, an old gentleman of over seventy, and I made arrangements with her for a private séance. On taking our seats she said to my friend, 'There are three spirits with you, who say they are your father and brothers.' My friend at once stopped her, saying, 'I have only one brother in the spirit world.' She replied, 'But they say they are your father and two brothers.' My friend said, 'Pardon me, but I must know better than you or your spirits how many brothers I have; there are two living

and one dead.' He turned to me, saying, 'You know that is correct.' I answered that, as far as my knowledge went, it was. Miss Fowler again spoke to the invisibles, and, turning to my friend, repeated, 'They say they are your father and brothers.' My friend sat silent for some short time, and then suddenly said, 'They are quite right. One brother died when quite a child, and it being so many years ago, I had quite forgotten him.'

That could not be mind reading.

In talking the matter over with him after leaving, my friend again and again expressed his surprise that Miss Fowler should have insisted that he had two brothers in the spirit world when he was so sure he had only one.

At the same time I admit that clairvoyants are not infallible, and I think it is a good thing for us that they are not; otherwise many of us would be inclined to use them continually in place of using our own brains. And we should thus become mere puppets for the spirits, and easy dupes in the hands of dishonest mediums.

A clairvoyant may have to discern things through the medium of the influence thrown off by the sitters, and, if so, may not a bad influence distort the vision, causing the clairvoyant to give a wrong description, although he may truly describe what he *thinks* he sees? For example, I am at a friend's house, and on looking through a window of very common glass I see an ordinary man coming up the street. He *appears* to me to have his face and figure very much distorted, but my friend who is sitting at a plate-glass window sees the same man as he really is. It would be very wrong of my friend to abuse me because I had made a mistake when it was his own fault, he having caused me to look through a bad medium for clear seeing. I think we have much yet to learn, and should carefully use and *not* abuse the instruments we have. For experimenting we can use more instruments than one, and therefore we ought to be content.

7, Laburnum-road, Fairfield, Liverpool.

H. J. C.

SIR,—I have been interested in reading the many letters in your issues since the late visit of Mr. Slater to London. In every branch of science of which I have read I have always found how easy it was for critics to controvert and even disprove the theories and facts advanced. In the case of Mr. Slater, some persons have taken up certain special instances and tried to show that they were incorrect and that therefore all he did or said must be false. It strikes me, however, that if all the cases given by him while he was in England were printed, it would be found that very few of them would be explainable on the theories put forth by some of your correspondents.

I had not the pleasure of a sitting with Mr. Slater nor of attending any of his meetings, but I had the pleasure of being in London at the time of his arrival there, and the good fortune of putting up at the hotel at which he resided during his stay in London, and sitting at table with him, and conversing with him for a couple of days. I was much impressed with the man in many ways, besides being much interested in his wonderful conversation. I had a special purpose in being in London at the time, and one of my daughters was with me. So far as I know Mr. Slater was ignorant of our purpose, and certainly he could know nothing of me or of my family connections, yet the following remarkable evidence of his powers was given at a séance he gave in his hotel on the first Monday evening after his arrival. I had left for home by this time, but my daughter stayed and attended the séance amongst others. He then told her what purpose she had in coming to London, viz., to meet her sister-in-law, who was expected from India, regarding whom he said that she would arrive in England on Tuesday—the next day. He further said that my daughter was going to Brighton on the same day, but advised her not to go. At this my daughter interjected the remark that it was not till Wednesday that her sister-in-law would arrive, as the London agents of the steamer had written to that effect. Mr. Slater impatiently retorted, 'I don't care what they wrote, but your sister-in-law will certainly arrive to-morrow.' He next told her that it was the spirit of her deceased Aunt Margaret who was in attendance, and he mentioned the case of the illness of her mother—who had been considered in a dying state—but that she would soon be better, &c. Now, almost every word of what Mr. Slater told my daughter was quite inconsistent with what she believed to be true; so she put it down as false, and acted accordingly.

But all came true, nevertheless. She went down to Brighton next day, but had not been there an hour when a telegram arrived from the hotel stating that a telegram had come from the ship agent's to state that the steamer had arrived. My daughter at once returned to London, instead of staying in Brighton till next day.

I think I have said enough to show that it could not be mind-reading in this instance, as what was told by Mr. Slater was just the reverse of what my daughter believed at the time, and 'Aunt Margaret' was about the last personage whose name would likely pass through her mind, she having been dead for many years, and was entirely unknown, and indeed was never seen, by my daughter.

Arbroath.

JOHN HERALD.

Mr. and Mrs. Everitt at Newcastle.

SIR,—We have been greatly favoured by the presence of Mr. and Mrs. Everitt at our homely place here in Heaton, Newcastle-on-Tyne. On the kind intercession of Mr. W. H. Robinson, of this city, Mr. and Mrs. Everitt gave a séance to a few of the old workers in the Spiritualist movement in Newcastle—Mr. William Armstrong, Mr. Thomas Ashton (two of the friends remaining on this side, who were instrumental in the development of Miss Fairlamb, now Mrs. Mellon, and Katie Wood), Mr. and Mrs. Eliot, Mr. and Mrs. Robinson, Mr. and Mrs. Johnson, and a gentleman connected with one of the leading daily newspapers published in Newcastle. When our friends were arranged round the table the manifestations began—first directing the positions which each sitter should occupy in the circle. Then, by means of raps on the table, Mr. Everitt was enabled to ascertain what, if any, passages of Scripture were desired by the invisibles to be read. These were found and read, and were very suitable for the occasion. An earnest conversation was carried on, the remarks being agreed to or dissented from by the friends on the other side, quite distinctly and emphatically, by means of raps.

At one portion of the séance many spirit lights were seen and questions were answered by means of lights, reminding one of signalling, turning on the lights once for 'No' and three times for 'Yes.' Mrs. Eliot clairvoyantly saw and described a beautiful scene at the head of the room where Mrs. Everitt was placed. Behind her appeared a beautiful arch of light, rainbow coloured, beneath which were three beautiful angel-girls, so lovely as to excite to tears of joy the seer who described them to the circle. To several others the whole room, which to normal vision was in perfect darkness, seemed illumined with beautiful light, and Mrs. Eliot described busy people in spirit life moving round the circle from sitter to sitter. The time went past all too quickly, and many times we were requested to converse rather than sing. The conversation was upon the philosophy of Spiritualism chiefly, and seemed to give pleasure to our invisible friends, for they continued to approve of or dissent from what was advanced by one or another engaged in the discussion.

Finally, we had direct-voice conversation with the Rev. Jabez Burns—his voice was often loud, and as strong as that of any person sitting round the table. This manifestation of the power of control over the conditions of the circle was very wonderful. Mrs. Everitt was not entranced during this phase of the proceedings. She was heard conversing with one or other at her end of the table; and the spirit voice was loudly exerted, not to drown the voice of others, but to carry on a most instructive conversation. And thus a truly convincing series of phenomena occurred, and the meeting was a great success. I believe our friends from London were as delighted as those they met.

We feel deeply indebted to Mr. and Mrs. Everitt for their great kindness and cordiality; and our pleasure is only overshadowed by the reflection that we cannot have more of their company. There was great harmony amongst the friends met to form the circle; and we had every confidence in the sympathetic leaning of the representative of the Press; so that we were able to obtain the manifestation of spirit consciousness from the other side in great strength, and in varied manner.

I feel sorry for those who would like to witness such good things and cannot—but to have them good, they should be sought for only in limited numbers at a time. We had rather too large a circle, or we might have been still more highly favoured.

Heaton.

JOHN LORD.

Unfulfilled Predictions.

SIR,—I trust it will not be thought by any one of your many readers that I have the slightest desire to underrate the powers of Mr. Slater as a thought-reader, clairvoyant, and test medium. But while we are most willing to concede all that can be reasonably expected, i.e., as far as the facts will carry us—and these have been freely published—we cannot accept Mr. Slater as an infallible prophet. Of predictions he has made many wherever he has gone, and strange to say, all that have come to my notice (as in the case of Mr. Tubbs) have been of 'a most encouraging nature'; but unfortunately so far as my knowledge goes they have not been fulfilled.

1. When at the conference at Walsall in July, 1895, there was a political contest between Sir Arthur Hayter (Liberal) and Mr. Sydney Gedge (Conservative). On three separate occasions to three different people, Mr. Slater, without the slightest hesitation, predicted Hayter as the winner of the seat. But he lost by over two hundred votes. 2. A friend of mine had a business to sell and consulted Mr. Slater, who predicted its sale by March, 1896. It was not sold. 3. On Mr. Slater's second visit, my friend had another guinea interview, and this time the business was to be sold by September 15th, 1896. After being duly advertised, not a single offer has been made. 4. At Manchester Mr. Slater predicted that a certain lady would pass her exams and gain a certificate of a certainty. She did not do so.

I have no desire to enlarge or moralise upon these failures, but it is obvious that random statements of this kind, given with apparent authority, are calculated to do a great amount of harm, and it is most important that we should distinguish between Mr. Slater's test facts and his unfulfilled predictions.

A. J. SMYTH.

Spirit Action on Sensitives.

SIR,—I am amazed at the trend of so many of the letters of your correspondents towards alleging that we human, physical mortals do more than 999 of each 1,000 of so-called spiritualistic phenomena, and our angels nothing. Is the sad ignorance of those writers of limited knowledge to govern and lead Spiritualists back to rank, blank materialism? Only think of the assertion that our extra-mind information comes to us just in the nick of time from some unknown Jack-in-the-human-box on the look-out, while his outer self has a nap! Only think of the presumption of any person limiting the Divine Power as exercised through His psychic ministering spirits, to the extent of the education acquired by his personal opportunities, however limited.

I have seen and often felt the presence of angels; so have friends of mine at the same time and place. We have asked for, and had proof of their life and power, at our desire. We have seen human friends taken up and floated at our homes in the rooms we were in. We have had heavy loo tables raised and floated in the air towards the ceiling and beyond our outstretched hands. We have seen our own accordion floating round our table and away from all seen fingers, playing the song tunes we asked for. Have those angels of psychical power no power to speak, to tableau, to use the hand to write automatically the messages they are authorised to give? My experiences over a period of about fifty years are diametrically opposite to those of Mr. M. and others, as narrated on September 19th in 'LIGHT.'

I rejoice in the cloud of evidences, mental, psychical, and physical, which I have had, of my life to come with my passed-on wife and the nine of our children now with her; and also of a veritable host of old friends, gathered during my past life of eighty-five years.

South Norwood, S.E.

J. ENMORE JONES.

Surgical Mediumship.

SIR,—I have no doubt you will find space for notice of a genuine case of medical-spiritual healing. I say genuine, because it is a narrative of simple facts which should carry conviction to any unprejudiced mind. Names and places are at your service if required. My own name in the first place will be your warranty for inserting this story. I am not very easily gulled by any plausible tale, and I only write you this account after many occasions for reflection upon the facts.

The medium resides in Byker, in Newcastle-on-Tyne. His name is James Robison, a truly unassuming individual, who

devotes his time almost continuously to the exercise of his wonderful mediumship.

I know very well the little boy (only about twelve months old) who was the sufferer in the case I am referring to. He had just begun to toddle by the help of holding to the furniture in the house, when teething took him off his walking, and he became very ill. But this was not the worst of his troubles.

He became very much worse, in consequence of a very dreadful swelling of his left thigh, which became almost as thick as the girth of the child's waist. And down below the knee became also very much enlarged, and yet the baby could move the joints of the leg, and suffered no pain if handled, and if the toe joints or ankle joint were bent backward and forward. His bad leg was a puzzle to the family doctor; for weeks no improvement rewarded the treatment.

Baffled by the case, the family doctor (not for reasons of charity) obtained admission for the child and his mother into a large local infirmary in the West Riding, so that benefit might be derived, if possible, from the joint experience of all the medical men in the locality, who were in the habit of rendering assistance to the resident medical officer in such cases as required treatment in the infirmary. The mother had to reside with her babe in the infirmary, and was there three weeks. Upwards of twenty medical men saw and examined the child, and confessed themselves baffled with the complaint. The child was too young for an operation, and it seemed as if nothing could be done towards the restoration of the child's leg to normal conditions. What relief could be thought of was tried; liniments and cotton wool wrappings, and such like, were used, but the swelling continued, and the child and its mother were discharged from the infirmary because the case was held to be incurable.

Friends invited the mother with her child to pay a visit to Newcastle, and they came: and the child was taken to a noted medium in Gateshead, but the mother was not satisfied with her visit, and she was advised to take her babe to James Robison, in Byker. She did so. He saw the child, and went under control of his guides for ten minutes. The medium's eyes were closed, but he seemed to see the cause of the trouble. He took the child's leg, and the knee, between his thumbs; he gradually seemed to work over and round the kneecap, until he came to the inner edge of the knee, when he exercised considerable pressure, firmly holding the boy, notwithstanding its screams from pain. He seemed satisfied with what he had done, and handing the babe back to his mother he said, 'Yes, now he is all right; but do not let him stand on his feet for a little while, and he will soon be well.'

In a few days I went to see Mr. Robison, as the swelling had not subsided, though the boy could bear to have his leg handled without crying out. Mr. Robison explained to me that 'one of the tendons had, in some strange manner, become misplaced, and when he saw the child the tendon was overlapping the knee-cap, and he had pressed the ligature into its natural position.'

Thus, in a few minutes, the injured leg, though dreadfully swollen still, was put right, and now the little fellow can walk, and even run, quite lively.

These are the simple facts; and at least twenty-one medical men could testify to the condition of the little sufferer before this treatment. Instead of losing his leg, or losing his life, he is now a merry little fellow, six or eight months older than when the injury was done to him. How that injury was caused is not known for certain. However, these are the facts.

JOHN LORD.

SOCIETY WORK.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, ESSEX.—On Sunday last, Mr. G. Allen's guide gave an interesting address upon 'What has Spiritualism done for Humanity' to a large and appreciative audience. Next Sunday, at 7 p.m., Mr. and Mrs. Breckley.—A. W.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Brailey was again with us, when his guides gave an effective address on 'Spiritualism.' Next Sunday, 'Evangel'; Thursday, Mr. Savage, at 8 p.m. Lyceum and public circle at 13, Fowler-road, Forest Gate, every Sunday and Tuesday.—THOS. MCCALLUM.

BATTERSEA PARK OPEN-AIR WORK.—Last Sunday Mr. Adams and Mrs. Boddington were the speakers. A gentleman persisting in interrupting our speaker had to be called to order several times. It is strange that rudeness should be so readily mistaken for argument. We, however, have managed to gather some very regular attendants at our meetings who, though not Spiritualists, are very friendly; and in their hands we can safely leave those whose conduct is objectionable. Next Sunday, at 31.5 p.m. We cannot longer continue our evening meeting owing to the Park closing at dusk. In the evening as many as

possible will support the 'In Memoriam' service in memory of our late co-worker Mr. A. M. Rodger, at Wellington Hall.—H. B.

GLASGOW.—Last Sunday we again had the services of Miss MacCreadie and Mr. D. Anderson, morning and evening, in the Waterloo Rooms. Mr. Anderson's controls dealt in their usual trenchant manner with 'Indifferentism' and 'Objections against Spiritualism.' Miss MacCreadie's control, 'Sunshine,' gave a great many descriptions and was very successful. A number of entire strangers to the subject received striking 'tests.' 'Sunshine' has done excellent work in Glasgow and we hope Miss MacCreadie will bring her back soon again.—J. S.

NORTH LONDON SPIRITUALISTS' SOCIETY.—On Sunday morning last, in Finsbury Park, Messrs. Davis, Emms, and Brooks conducted the meeting. There was some opposition from orthodox friends who, however, meet us with anything but a Christlike spirit. In the evening Mr. Jones conducted a spiritual and instructive meeting in which nearly all present took part, giving thoughts and experiences. Next Sunday, Memorial and Flower Service to commemorate the passing on to the higher life of our late brother and co-worker A. M. Rodger. The following friends have promised to be present: Mr. Thor. Everitt (Hendon), Mr. Brailey (Walthamstow), Mr. Kinsman (Tottenham), Mr. Adams (Brixton), Mr. A. Lovell (West Hampstead), &c. &c. The hall will seat four hundred, but we ask friends to come early—6.45 p.m.—B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, despite the inclement weather, a fairly numerous audience assembled at these rooms, and were again privileged to hear an excellent discourse from the inspirers of Mrs. M. H. Wallis, the title being 'Man's Triune Nature and Spiritual Possibilities.' The close interest of the audience was held throughout the address, the many excellent points of which were warmly applauded, and the able services of our esteemed co-worker were much appreciated. A few clairvoyant descriptions were also given. Next Sunday evening, Mrs. Green, of Heywood, Manchester, pays the Marylebone Association a visit, and a trance address, followed by clairvoyance, will be given; commence at 7 o'clock; soloist, Miss Jessie Dixon.—L. H.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH-TOWN, N.W.—On Sunday last Mrs. Ashton Bingham gave an address in which she related many remarkable dreams of her own and others connected with herself. On Sunday next Mrs. Bingham will give an address on 'Spiritual Healing.' On Wednesday, 7th inst., the first of a series of entertainments for the winter months will be given with the view of helping the medium, Mrs. Charles Spring, to carry on the rooms and to pay off the debt on the organ; also to purchase chairs, which are needed for the increasing numbers of investigators who attend. There will be a silver collection, and assistance in the entertainments is requested by the president, Mrs. A. Bingham, who has the management. Address, 2, Millman-street, W.C.—E. A. B.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last Mr. W. E. Long, despite a bad throat, continued the series of addresses upon 'The Mission of Jesus,' taking 'The Release of Peter from Prison' as the basis. The inspiring agency showed how in the past the people doubted even while they prayed. They called Rhoda mad for saying that Peter was at the gate. The speaker said there was evidently a firm belief in a spiritual body co-existent with the physical, for they said 'Tis his angel.' They could also accept the knock at the door as being caused by a being other than physical. It is impossible within the limits of space at command to convey the many valuable points made. Next Sunday, at 6.30 p.m., W. E. Long, Thursday evening, at 8.15 p.m., at 35, Station-road, a class for instruction. Questions are invited and answered; strangers welcome; W. E. Long presiding. An evening party will be held at the Surrey Masonic Hall on Monday, October 12th, at 8 p.m. Tickets, 6d. each, to be obtained of the hon. sec., R. Boddington.—R. B.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. For explanatory literature and list of members, address J. Allen, hon. sec., 115, White Post-lane, Manor Park, Essex. The meetings held at the above address will re-open on October 11th at 11 a.m., and be continued as under: Sunday, at 11 a.m., Mr. J. Allen. Advice to inquirers and members' developing class, also the last Sunday in each month at 7 p.m. Monday, reading room open at 7 p.m. for the study of spiritual literature; 8.15 p.m., Mrs. E. Allen, experimental circle for inquirers and members. Thursday, at 8 p.m., Mrs. E. Allen, for members only; development. All meetings free.

TO CORRESPONDENTS.

A. W. D., ARTHUR LOVELL, R. COOPER, and 'VIL.'—We hope to find room for your communications next week.

J. C.—Your letter would not advance the question, and you must excuse us for saying that you need more study of the matter before you can wisely attempt to discuss it.